

MARY THORP'S LOVERS.

A SHORT ROMANCE OF TWO CONTINENTS.

By WILLIAM H. SIVITER.

[WRITTEN FOR THE DISPATCH.]



HAVE come to bid you goodbye, Mary. I am about to leave for America. James Kelley's step on the pavement had brought blushes to Mary's cheeks, and the rush of warm, tingling blood was still heightening her beauty as he entered; but at his greeting fell on her ears the roses from her. Pale and frightened, she staggered and grasped a chair for support.

"There, I've frightened my little girl," exclaimed Kelley, taking her in his arms. "That's just like me. I might have broken the news in some decent kind of style. You know, love, I went on, more tenderly after this upbraiding of myself, 'you know that I—that we—intended to go; at all events, as soon as we could save money enough. You know you had agreed to go with me and make a home, and we were to be so happy.'"

"But I can't go so soon," sobbed the girl. "And you haven't money enough saved for both. Why don't you wait, as you intended, and both of us go together?"

"That's the trouble," said Kelley, as he led the girl to the sofa of the boarding house parlor, and took a seat beside her. "The works have shut down on account of on



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orders, and the probabilities are they won't begin again before spring. If I stay here until then all my savings will be spent; and I have no assurance that I can get work in the spring, even. It is very hard on us, dear, to part now, but it is only for a little while. In America I can get work and save money. You have often told me that they have what is called protection. The workmen are protected by a tariff on imported goods. By reason of this a man can be a man, instead of being a slave, as he is in England here."

Kelley warmed with his subject, for he had read a great deal about the industrial system of the United States. He and his betrothed had long and ardently wished for the day to arrive when they should have accumulated enough money to enable them to marry and emigrate. It was slow work, though. Kelley's wages were not large, and then he had never saved any money previous to his engagement to Mary, having had no incentive to lay by a portion of his earnings. Mary, however, had been paid by the week, and she had saved enough as a dressmaker to support herself. Now the shutting down of the works came as a great discouragement, disarranging their plans, and making it necessary for them to separate.

"When do you leave, Jim?" asked Mary, after a solemn and sorrowful pause.

"I see nothing to be gained by delay, Mary. The sooner I go the better. Every day I remain reduces my small stock of cash. Besides, now that you know I am going, the sorrow of parting will increase until I am gone. Goodbye is best said quickly. So I have decided to go to-morrow."

"To-morrow! So soon!" gasped the poor girl. "I thought you'd stay a week at the very least."

"Well, you see how it is, dear. For your sake I would stay; and yet it is for your sake I go. The sooner I get to America the sooner I can send for you, and a week will seem a long time toward that end. The remembrance of the evening we will not discuss. Some scenes are too sacred for relation by the story-teller, and the parting of devoted lovers is one of them."

It was arranged, however, that frequent letters should keep alive the affection which glowed in each heart, until the happy day should come when Kelley could send for his bride.

A few days after the departure of the young lover a new lodger made his appearance at the house where Mary boarded—Henry Abbott by name.

Abbott was a Government employee, a telegrapher at the postoffice, and a handsome and well-dressed young man.

They met at the table, and Mary's beauty made a deep impression upon the newcomer. Becoming acquainted with each other by degrees, as people in a boarding house will, he fell deeply in love with the young dressmaker, but Mary repelled every advance.

One day Abbott said: "Miss Thorp, will you please tell me why you never accept an invitation of mine, either for a walk or for the theater? Am I really distasteful to you, or is there another man in the case?"

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"Then Kelley isn't dead!" she exclaimed, joyfully, the light in her countenance now becoming positively radiant.

"No; I loved you—and wanted you myself—and when his letter came—I got it and sent it back. Forgive me, Mary—if you can."

"O, you cruel, heartless man!" began Mary, indignantly. Then her joy at being assured that Kelley was still living, made her merciful, and she replied to the dying man:

"Yes; I'll forgive you if you will tell me his address."

"The letter—I sent back—came from—"

Abbott gasped.

But he never finished the sentence. Death came with reparation for his sin incompletion. Mary's cheerfulness began to return to her. Assured that Kelley was alive, she could hope to hear from him at some time. She tried to find him. She sent letters to different cities in America, but without suc-

cess. Kelley had no relatives in England to whom he would write and to whom Mary might apply for his address, for he, like herself, was an orphan.

As time went on, and no trace of Kelley was found, Mary began to despair again, and to question her belief.

What had Abbott told him when he sent her that letter? Had he said she was married, or dead, or what? That he was capable of lying about her, as well as about him, was what Kelley had accepted as true whatever had been told him of Mary was equally clear, or he would have written again.

What if Kelley had found a girl in America to take Mary's place in his heart? This thought was the hardest of all to bear.

On the day which marked a year since Kelley's departure, Mary sat in her room, brooding over her trouble, which the anniversary brought back to her in all its horror, and she vaguely wondered if he were really only twelve months since her lover left her.

It seemed a decade, for affliction hung the wings of time with leaden weights. Mechanically she took up the weekly paper of the town, and her eyes passed listlessly over its columns.

Suddenly her heart began to throb violently and she gave a great start. There was the name of her Kelley, signed to a letter on his favorite theme—"Protection. The letter had been written at Pittsburgh, Pa., and its date was only two weeks ago."

Mary was at the office of the *News* as soon as her feet could carry her. The printers had destroyed the "copy" of the published article, the editor said; but a private letter accompanying it had been preserved. Of course she could see it. Certainly.

The letter was produced. O, joy! It was in Kelley's well-known hand.

Securing his address, Mary lost no time in writing. She told him she had mourned him as dead, how she had wept and confessed her perfidy; how she had written to the United States without avail, and how at length she had accidentally seen his letter to the *News* and secured his address from the editor.

Her letter gone, Mary tortured herself with the thought that possibly Kelley was married by that time. But at length she cast it off.

"He would certainly wait a year," she said. "I would wait for him a lifetime, and then join him in heaven. Certainly he would wait a year, even if he knew I was dead."

The days went very slowly again. But they went. Before she dared expect it, the answer came:

"MY DEAREST LOVE—Come as soon as you can pack up. The villain who came between us sent back my first and second letters, with the information that you were dead. I, too, have mourned, as for a wife deceased. But I am happy now—O, so happy. I have saved some money since I came here, and will have a home ready for my girlie when she arrives. You will find a passage ticket inclosed, and a money order for other expenses. Come at once to your own JAMES."

Mary's small affairs were soon adjusted, and next day found her at Liverpool. In a week more she was at New York, where Kelley met her and brought her to her new home in Pittsburgh.

PITTSBURGH, November, 1889.

WHAT is more common or distressing than a bilious attack? Who is not familiar with the well known system, oppression across the stomach and chest, low spirits, restlessness, gloominess of mind, weariness, dull headache, dirty, greasy appearance of the skin, yellow tinge of the white of the eyes, loss of appetite, and costiveness? Few, indeed, of the more ordinary ills of life are more widely prevalent than this bilious disorder, and yet they may be readily gotten rid of by using Dr. Jayne's Sensitive Pills, by whose operation the liver will be rapidly restored to healthy action, the vitiated secretions of the system changed, all costiveness removed, and the whole system assisted in recovering its normal condition.

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7 oct. upright pianos, \$160.
Store open all day Thursday and every night till 9 p. m.

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Rich Cat Glass.
Our stock now complete with every requisite for the table or buffet in all new and artistic effects. Our prices and depth of cuttings are the very lowest.

REIKENSTEIN,
122, 124, 126 Federal st., Allegheny.

MINISTERS' MEETINGS

Poorly Attended Because of Some Unfortunate Misunderstandings.

THE Y. M. C. A. SUFFERS SIMILARLY.

Regret for the Too Evident Spirit of Denominationalism.

NOTES AND NEWS FOR CHRISTIANS

Through misunderstandings some of the ministers' meetings were held as usual on Monday morning, so that the gathering in the chapel of the Y. M. C. A. was far from a representative one, as at the opening there were only about 20 present, at the close there were between 50 and 60. Yet what are these among so many? Is it not to be lamented that the spirit of denominationalism is so strong in these cities, when the cry for united effort is so loud? The ministers, above all others, should remember that "in union there is strength," that "united they stand, divided they fall."

Rev. W. J. Robinson, D. D., opened the subject "The Influence of the Bible in the Home, practical talk. He said his first object should be to make ministers acquainted with the character of their work, that they should be able to lead the Christian thought and activity were entitled to recognition by each church; acquaintance and cooperation should be important, but essential. Secondly, this association should awaken an interest in would be better, fellow workers, and common sympathy are certainly more helpful; do not care a cent for those ministers who do not know the Bible, and who do not know how to use it. Third, know each other's needs. Fourth, give unity of action. Great unity in the church is necessary. We must be in pulling down strongholds. Fifth, the church should be a place of prayer. Sixth, the church should be a place of service. Seventh, the church should be a place of love. Eighth, the church should be a place of peace. Ninth, the church should be a place of joy. Tenth, the church should be a place of hope. Eleventh, the church should be a place of faith. Twelfth, the church should be a place of charity. Thirteenth, the church should be a place of kindness. Fourteenth, the church should be a place of gentleness. Fifteenth, the church should be a place of meekness. Sixteenth, the church should be a place of patience. Seventeenth, the church should be a place of long suffering. Eighteenth, the church should be a place of goodness. Nineteenth, the church should be a place of peace. Twentieth, the church should be a place of love. Twenty-first, the church should be a place of joy. Twenty-second, the church should be a place of hope. Twenty-third, the church should be a place of faith. Twenty-fourth, the church should be a place of charity. Twenty-fifth, the church should be a place of kindness. Twenty-sixth, the church should be a place of gentleness. Twenty-seventh, the church should be a place of meekness. 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Two hundred and sixtieth, the church should be a place of faith. Two hundred and sixty-first, the church should be a place of charity. Two hundred and sixty-second, the church should be a place of kindness. Two hundred and sixty-third, the church should be a place of gentleness. Two hundred and sixty-fourth, the church should be a place of meekness. Two hundred and sixty-fifth, the church should be a place of patience. Two hundred and sixty-sixth, the church should be a place of long suffering. Two hundred and sixty-seventh, the church should be a place of goodness. Two hundred and sixty-eighth, the church should be a place of peace. Two hundred and sixty-ninth, the church should be a place of love. Two hundred and seventieth, the church should be a place of joy. Two hundred and seventy-first, the church should be a place of hope. Two hundred and seventy-second, the church should be a place of faith. Two hundred and seventy-third, the church should be a place of charity. Two hundred and seventy-fourth, the church should be a place of kindness. Two hundred and seventy-fifth, the church should be a place of gentleness. Two hundred and seventy-sixth, the church should be a place of meekness. Two hundred and seventy-seventh, the church should be a place of patience. Two hundred and seventy-eighth, the church should be a place of long suffering. Two hundred and seventy-ninth, the church should be a place of goodness. Two hundred and eightieth, the church should be a place of peace. Two hundred and eighty-first, the church should be a place of love. Two hundred and eighty-second, the church should be a place of joy. Two hundred and eighty-third, the church should be a place of hope. Two hundred and eighty-fourth, the church should be a place of faith. Two hundred and eighty-fifth, the church should be a place of charity. Two hundred and eighty-sixth, the church should be a place of kindness. Two hundred and eighty-seventh, the church should be a place of gentleness. Two hundred and eighty-eighth, the church should be a place of meekness. Two hundred and eighty-ninth, the church should be a place of patience. Two hundred and ninetieth, the church should be a place of long suffering. Two hundred and ninety-first, the church should be a place of goodness. Two hundred and ninety-second, the church should be a place of peace. Two hundred and ninety-third, the church should be a place of love. Two hundred and ninety-fourth, the church should be a place of joy. Two hundred and ninety-fifth, the church should be a place of hope. Two hundred and ninety-sixth, the church should be a place of faith. Two hundred and ninety-seventh, the church should be a place of charity. Two hundred and ninety-eighth, the church should be a place of kindness. Two hundred and ninety-ninth, the church should be a place of gentleness. Two hundredth, the church should be a place of meekness. Two hundred and first, the church should be a place of patience. Two hundred and second, the church should be a place of long suffering. Two hundred and third, the church should be a place of goodness. Two hundred and fourth, the church should be a place of peace. Two hundred and fifth, the church should be a place of love. Two hundred and sixth, the church should be a place of joy. Two hundred and seventh, the church should be a place of hope. Two hundred and eighth, the church should be a place of faith. Two hundred and ninth, the church should be a place of charity. Two hundred and tenth, the church should be a place of kindness. Two hundred and eleventh, the church should be a place of gentleness. Two hundred and twelfth, the church should be a place of meekness. Two hundred and thirteenth, the church should be a place of patience. Two hundred and fourteenth, the church should be a place of long suffering. Two hundred and fifteenth, the church should be a place of goodness. Two hundred and sixteenth, the church should be a place of peace. Two hundred and seventeenth, the church should be a place of love. Two hundred and eighteenth, the church should be a place of joy. Two hundred and nineteenth, the church should be a place of hope. Two hundred and twentieth, the church should be a place of faith. Two hundred and twenty-first, the church should be a place of charity. Two hundred and twenty-second, the church should be a place of kindness. Two hundred and twenty-third, the church should be a place of gentleness. Two hundred and twenty-fourth, the church should be a place of meekness. Two hundred and twenty-fifth, the church should be a place of patience. Two hundred and twenty-sixth, the church should be a place of long suffering. Two hundred and twenty-seventh, the church should be a place of goodness. Two hundred and twenty-eighth, the church should be a place of peace. Two hundred and twenty-ninth, the church should be a place of love. Two hundred and thirtieth, the church should be a place of joy. Two hundred and thirty-first, the church should be a place of hope. Two hundred and thirty-second, the church should be a place of faith. Two hundred and thirty-third, the church should be a place of charity. Two hundred and thirty-fourth, the church should be a place of kindness. Two hundred and thirty-fifth, the church should be a place of gentleness. Two hundred and thirty-sixth, the church should be a place of meekness. Two hundred and thirty-seventh, the church should be a place of patience. Two hundred and thirty-eighth, the church should be a place of long suffering. Two hundred and thirty-ninth, the church should be a place of goodness. Two hundred and fortieth, the church should be a place of peace. Two hundred and forty-first, the church should be a place of love. Two hundred and forty-second, the church should be a place of joy. Two hundred and forty-third, the church should be a place of hope. Two hundred and forty-fourth, the church should be a place of faith. Two hundred and forty-fifth, the church should be a place of charity. Two hundred and forty-sixth, the church should be a place of kindness. Two hundred and forty-seventh, the church should be a place of gentleness. Two hundred and forty-eighth, the church should be a place of meekness. Two hundred and forty-ninth, the church should be a place of patience. Two hundred and fiftieth, the church should be a place of